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it; after a comparatively short time the hole will have become a well and, in some cases, even a small pond.

Now before I give a detailed account of the process of growing rice, I shall try to make clear a few things the knowledge of which is of paramount importance to every Isneg farmer.

This has to do with the *Pílăy* or *Ilăy*. Merely to say that they are the tutelary spirits of the palay would be putting it much too mildly, as will be seen presently. The *Pílăy* (in some places called *Ilăy*, in others known by both names) are spirits, some of them female, others male, and all of them young, in fact mere children, but they have a tremendous power either for good or for evil. Here are some names of *Pílăy*-spirits: *Aggăyén, Kano-nit, Darikokkó, Kópań, Rukkiná-, Lapindy, Dapindy, Ruppitá-, Alindodóăy*, etc. The latter is a female *Pílăy*, as she is said to carry palay on her head (*magtotón*) which is the way for women to carry loads; men carry theirs on their shoulders (*mańagtó*). These *Pílăy* will be mentioned over and over later on, but here I shall give their special characteristics, their habitat, a few general means for winning their favor, etc.

Although there are many of them, the *Pílăy* are never gregarious, and so it never happens that two of them are met together in one and the same spot: each of them keeps to his or her own place. Some of them protect the *kómăn*, others reside in granaries, and in every Isneg house a *Pílăy* takes his abode near the post of the house that is next to one of the four corners of the hearth, either at its base, just above the floor, or more especially on the *páza*, a shelf that is fixed over the hearth.

Pílăy (a term that also means "lame") is not the name of any of the ruling spirits, nevertheless he it is who guards your rice and punishes with lameness any stranger who dares touch a granary that does not belong to him, even though he does so without any malicious intent. Not only does *Pílăy* guard your palay, but he even causes it to increase, and, to accomplish this, he does not shrink from stealing rice for you from people who are not his votaries. One of these *Pílăy* rice thieves is called *Ruńád*. Whosoever is not able to walk, whosoever walks with difficulty, is supposed to have been struck by *Pílăy*, who punishes people not only for touching their neighbor's granary, but also for other acts that may be displeasing to him. Some of *Pílăy*'s victims are *madapindy*, one of their legs is shorter than the other; others are *pákań*, these can hardly walk and their pace is quite irregular; others again are *dapilán*, they crawl over the ground on their

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knees; and finally there are the *páñol*, who are expressly believed to have been punished by *Pílăy*, not for having trespassed on somebody else's property by touching palay which was not their own, but for having done something of which he does not approve: the *páñol* are unable to walk or almost so on account of their legs being swollen at the knees.

Whenever an Isneg prepares rice pudding or sweets made from *díkat*-rice, he never fails to give a share to the *Pílăy* who resides in the shelf over the hearth: usually a very small portion is sufficient. Should a shaman do the cooking and at the same time pronounce the following words:

"*Batbattuzám ni N.*" (Satiate N.), *Pílăy* will throw things (pebbles, etc.) at the boy or girl in question as soon as the sweets are being cut into pieces, and this will prove a blessing to the child, as, with *Pílăy's* help, it will be favored with an abundance of palay at the next harvest.

One of *Pílăy's* assistants is the *agammáy, ag-agammáy* or *ugammáy*, a kind of mantis, which usually lives in rice fields, where it helps *Pílăy* increase the palay. These mantes thrive in full security as no Isneg would dare kill such valuable insects.

Here follow a few formulas of prayers that may profitably be addressed to the *Pílăy* at any time, provided they be accompanied with the offering of sweets, that are usually made from *díkat*-rice with the addition of sugar, coconut meat, etc.:

Ne uwámo pílăy séno batbattuzánnaami péyañ (Here, this is yours, Pilay, so that you be always satiating us).

Ne uwámo pílăy ta dímo pagtaitán de balbalásañ (Here, this is yours, Pilay, so that you do not make the girls sick).

Ne uwámo pílăy ta tuplámmo ka ammáy dăyá ómănmi (Here, this is yours, Pilay, so that you fill our rice fields with rice).

Ne uwámo pílăy ta pannowámmo peyapéyañ dăyá álañmi (Here, this is yours, Pilay, so that you always fill our granaries).

Ne uwámo pílăy dínaami pagtaitán (Here, this is yours, Pilay, so that you do not make us sick).

Ne uwámo pílăy aduwámmo ya ammáymi ya ómăn se ya álañmi (Here, this is yours, Pilay, so that you increase our rice on our rice fields and in our granaries).

Ne uwámo pílăy dímo balbalsiánan dăyá tólăy no umáñ kiyá sízăy (Here, this is yours, Pilay, so that you do not make the persons sick when they come to the hut [in the field]).